

greatnes, can exempt you frō account to the su-
 preame iudge. If at any time you pretend or al-
 ledge your *cōscience* for your owne defence in a-
 ny thing, keepe it sound indeed; for many prate
 of it, but few feele; but be sure that Gods hea-
 vely truth be the starre to lead it. *Cōscience* must
 ever be *cum sciētia*, with knowledge. For whē
 it is not grounded ypon sure knowledge, it is ei-
 ther an ignorant fantasy, or an arrogāt vanity.
 Some things are done ill, though with a good
 intent, as appeareth by that which King Saule
 did in saving Agag, & the best things of the A-
 malakites, (cōtrary to Gods cōmandemēt) whē
 he was willed to slay man & woman, infant &
 suckling, ox & sheepe, Camell & Asse. God
 hateth nothing more thē the disobedience of
 his commandements, though the intent seeme
 never so good to vs.

*Glorie be to God in the high heavens
 and peace in earth, and towards
 men good will. Luk. 2. 14.*

FINIS.

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FINIS.

THE
POVVER OF
PREACHING

OR,
THE POWERFULL
Effects of the WORD

Preached, and rightly applied,
as it was deliuered in one or
more SERMONS.

By I O H N T R A S K E, Preacher
of Gods Word sometimes at *Axmi-*
ster in *Deuon*: afterwards at the
Fleete in *London*: and now at
Tillingham in *Denge* hundred
in E S S E X.

*I said, I will not make mention of him, nor speake any more
in his Name: But his word was in my heart, as a burning fire
shut up in my bones, and I was weary with forbearing, and
I could not stay: For I heard the defaming of many. &c. Re-
port say they, and we will report it: all my familiars watched
for my halting, Ier. 20. 9. 10.*

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1623.

8. 12. 12



To the Beneuolent
R E A D E R.



*Eader, I call thee. pre-
supposing thou wilt
reade. And I adde be-
neuolent, to difference
a holy Reader, from a
prophane derider. I
would be loath to prostitute such Pearls
to swine. Publike & powerfull Preach-
ing is the preualent meanes to prepare
men for reading: and till that hath made
way, reading is no more auailable, then
to the Eunuch, without Philips guide
to the true sence. Such Readers I call
upon to reade this tractate, that they*

To the Beneuolent Reader.

may see the effects of Preaching, not onely in the generall separation which is makes between Pagans and Christians: but in that it deuides betweene Idolaters and true worshippers; and between such as haue the forme, and such as haue also the power of godlinesse: yea, betweene such as haue the power onely in Seeking; and such as Walke familiarly with God; and againe, betweene Walkers, in respect of the babish; or stronger estate; yea, of the Father-hood that is Christ Iesus. And betweene these againe and themselves; betweene the spirit and flesh; the seede of God, and of man; the right and contrary part; the new man and the old; the inward and outward man; the law of the minde, and of the members; Christ in vs, and Adam on vs; the regenerate, and vregenerate part; yea, which is most of all; betweene the soule and spirit: If in these any light be yeelded, let God haue all
the

To the Beneuolent Reader.

the praise: and I wish thee this benefit, that it may discover thine election, and make it sure vnto thee; either by prouing thee to be at least a seeker of Gods fauour, a labourer for reconciliation with God; one I meane in the throbs and throwes of the new birth in that first, generall, or vniuersall Repentance that makes way to remission, and prepares for admission, into the inheritance by Faith in Christ Iesus. If thou be so wounded, thou maist learne hence where to be healed. If thou be healed, and at liberty, it will warme, comfort, cleanse, quicken, yea, renew thy strength. If thou know all this already, I shall haue thy assent, if more, I expect thy best ayde, and humbly, and as hartily desire thee to perfect so weake beginnings. It was at first prepared onely for one Congregation; if it become profitable to more, it is that I desire. And aboue all things, let vs now pray that

Mar. 1. 4.

Act. 2. 37.

38
Act. 26. 18.

To the Beneuolent Reader.

the Gosp^l so plentifully Preached, may haue these powerfull effects in these frozen and benumbed times. That Repentance may be distinctly Preached, and Faith in Christ plainly unfolded. Now is the time to be industrious, especially, for vs of the Ministry; to gather those whom Sathan hath scattered: and to comfort sad hearts, and confirme weake hands against approaching tryals. Oh let vs redouble our paines in Preaching, Catechising, and especially to put vpperuent prayers, with strong cries and teares, to him that is able to cause our peace to flourish, Christs Kingdome to spread abroad; Antichrists to decay, and edome to nought; to disadvantage Sathan; that so Gods people may be established to stand fast, fight valiantly, and be more then Conquerours in the euill day. And for mee, the least of all Gods Ministers; I desire your Prayers, that I may make full
proofe

To the Beneuolent Reader.

*prooffe of my Ministry, in redeeming
the time I haue lost by Sathans wiles.
And so I rest for this time and re-
maine*

An vnfeigned well-wil-

ler, to all that desire since-

rity from the heart:

IOHN TRASKE.

Powers of the Word Preached.



THE



The power of Preaching,
 OR
 THE POWERFULL
 Effects of the W O R D truly
 Preached and rightly applyed,
 as it was deliuered in one or
 more SERMONS.

LUKE 4.32.
For his word was with power.



IN this Chapter ob-
 serue the preparation
 to Christs Ministry;
 the execution thereof;
 and the confirmation
 of the truth taught, by Myracles
 B done,

done, wheresoeuer hee became.

The preparation was by a fierce and violent temptation with which he was assaulted, as it may appeare to such as read the Chapter to the 14. verse: the execution of his Ministry may be seene from thence to the 33. and the miracles hee did in the remainder of this Chapter, to the end thereof.

These words of the Euangelist which I haue read, doe concerne the execution of his glorious Ministry; in which consider:

1. The Country where he began to preach, *Galile*, his owne Country where hee had least esteeme, *Verse 14. 24.*

2. Next, the places in that Country, the two chiefe Townes, *Nazareth & Capernaum*, *vers. 16. 31.*

3. Also in those Cities, what place he made choise of, not priuate houses,

houses, as Conuenticlors, nor the streetes, as fanaticall persons are accustomed, but the chiefe place of concourse, to those excellent ends, the *Synagogues*, Verse 16. 28.

4. Adde hereunto, the *Time* when: euen that set time which the Law enioyned, on which the people vsually met, on the *Sabbaoth* dayes, hee most vsually preached, Verse 16. 31.

5. Besides these, wee haue the manner of his Preaching: *He stood up for to read, and hauing receiued the Booke, and read what hee would, he closed it, deliuered it to the Minister, and sate downe and Preached*, Verse 16. 17. 20.

6. Moreouer, the matter of his Sermon was an explication of the Prophecie of *Isaiah*, with an application to the present times, Verse 18. 21.

B 2

7. Lastly,

7. Lastly, the effects that followed vpon his Preaching, to take them in the same order (the Euangelist layes them downe) are these and such like:

1. *Divulgation.* There went a fame of him throughout all the region round about, *Verse 14.*

2. *Glorification.* He was glorified of all, *Verse 15.*

3. *Attention.* The eyes of all were fastened vpon him, *Verse 20.*

4. *Apprebation.* All bare him witnesse that his words were gracious, *Verse 22.*

5. *Admiration.* They all wondered, at his so gracious words, *Verse 22.*

6. *Indignation.* There were of the chiefe of them filled with wrath, and rose vp and thrust him out of the City, and bringing him to the brow of the hill whercon the City was built,

built, they would have cast him downe headlong, but that passing through the midit of them, he went his way, *Verse 28. 29. 30.*

7. *Stupefaction.* They were astonished at his doctrine.

The reason of all these is contained in the words which I haue chosen for my Text;

For his Word was with power.

As if the Euangelist should say in more words: you may thinke it strange that Preaching should produce such effects; but if you consider the cause, you may be easily satisfied: Seeing so great was the difference betweene his Preaching and others of that time, that whereas they moued nothing at all, got no fame, wan no glory to their Ministry, procured neither approbation, admiration, nor so much as attention to the Word by their

Preaching: seeing their Preaching was cold, without any life, as if one told a dreame: Hee became famous, glorious, and most admirable; hee spake with authority, & his Preaching was so lively, and became so effectually to all, in one kinde or other, that hee vexed the very soules of wicked men that heard him; and astonished all that attended his Ministry.

For his Word was with power.

In these words there may be observed

§ 1. *The Connexion.*

§ 2. *The Proposition.*

The Connexion in the *Casefall* (*For*), which sheweth it to be the reason which the Euangelist giues of the manifold effects which Christs Preaching produced:

The Proposition it selfe is affirmative, in which may be considered,

1. The

- { 1. The Subiect: *His Word.*
 { 2. The Predicate: *was with power.*

To set vpon the Connexion or the Causall, and to consider these words with their relation to the former part of the Chapter: this Doctrine will thence arise.

Where the word is powerfully Preached, it is effectually in one kinde or other, to such as doe heare it. or, The word powerfully Preached, is effectually to the hearers in one kinde or other. This truth needes no other footing then this of our Euangelist: He tels vs that the true cause of the spreading of Christs fame, and the high esteeme hee procured in the hearts of some hearers, as also of the wrath and rage of others was this, he Preached with authoritie: *His word was with power.* So we may see also when the Lord Iesus had ended

Doct.

Mat. 7. 28.
29.

that Sermon on the Mount, the people were astonished at his Doctrine, *for his word was with power, and not as the Scribes.*

Jam. 5. 17.

This may be seene in the Preaching of all the Prophets, and Apostles; to instance in a few of them: *Elijah, a man subiect to the like passions as we are,* what powerfull effects attended his Preaching? Witnesse his preuailing so farre to the conuiction of his hearers, *as that they obeyed his word in the slaughter of all the Prophets of Baal.*

1 King. 19.
40.

2 King.

And *Elizeus* or *Elisba* became as it were guide of Kingdomes, by the power of this Word, as his History shewes: yea, *Ionas* himselfe preuailed with great *Ninueh*, so farre as to bring the King, his Nobles, and all the City to true repentance.

Jon. 3.

Mat. 3.

That Voyce of a Cryer in the Wildernesse, drew all to his Baptisme;

The power of Preaching.

9

time; yea, convicted Souldiers, Publicans, and People, in great multitudes.

Luke 3.

The Apostle *Peter* drew three thousand to the Church at one Sermon; and five thousand at another; and at another Sermon of his, the Senate were cut at the heart, by the power of his Word.

Acts 1. 41.
& 4. 3.

Acts 5. 21.
35.

And *Paul* subdued whole Regions to the Faith, by his powerfull Preaching; and convinced Gain-sayers of all sorts, to the enraging of some against his person.

Acts 13. &
14, &c.

The reason is, because otherwise it could not appeare to be as it is, a powerfull Word; it must lose its denomination, and cease to be a word of power: whereas it is the power of God, to the salvation of the beleevers, and the condemnation of vnbeleevers.

1 Reason.

Rom. 1. 16.

1 Cor. 1. 18.

Adde this also, that it should else
returne

2 Reason.

returne in vaine, and void of the chiefe end for which it was sent. Whereas we know, that as the raine commeth down, and the snow from Heauen, and returneth not thither, but watereth the earth, and maketh it bring forth and bud; that it may giue seed to the Sower, and bread to the Eater: so saith the Lord, *shall my Word be, that goeth forth out of my mouth, it shall not returne vnto mee void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.* And the holy Apostle Paul; tels vs plainly in the person of all holy Ministers: *We are vnto God a sweet saour in Christ, in them that are saved, and in them that perish: to the one we are the saour of death vnto death; and to the other, the saour of life vnto life.*

Isai. 55. 10.

11.

2 Cor. 2.

15. 16.

3. Reason.

Besides these, Antichrists ministry produceth powerfull effects: there.

The power of Preaching.

II

therefore Christs Ministry must be farre more powerfull, and produce more manifest effects where it is exercised.

2 Thes. 2. 8.
9.

Lastly, the maine or chiefe practise of preaching, is to wrestle and fight-with, yea, to overcome all opposition, as it is expressed in the mission of *Jeremy*, that powerfull Prophet, where God saith to him: *See, I haue set thee ouer the Nations, and ouer the Kingdomes, to root out, and to pull downe, and to destroy, and throw downe, to build, and to plant.*

4. Reason.

Ier. 1. 10.

But some obiection against this, may say: True it is, that all these may serue to proue that Preaching was powerfull in the dayes of the Prophets, Christ, and his Apostles, but what is that to our dayes? We may not looke for such power in Preaching.

Obiect.

And why not at this day, the like power

Answer.

power in Preaching?

Isa. 59. 1.

Is Gods hand shortned? or his power weakened? Is not *Iesus Christ* the same yester day, to day, and for euer?

Heb. 13. 8.

Hath hee not promised to be with

Mat. 28. 20.

his Seruants in preaching to the end of the World? and that with the assistance of all power in Hea-
uen and in Earth? Is not the Holy

Luke 1. 35.

Ghost the power of God, in Christs Ministers at this day? Doth not the Euangelist *Iohn* record a promise that is lasting, where it is written;

Ioh. 14. 12.

Whosoever beleueth on Christ Iesus, the workes that Christ did, shall such a beleuer doe: yea, greater workes then those hee did in the dayes of his flesh? Is there not as much neede of like power in the preaching of the Word now, as there was then? yea, and more, seeing wee haue no miracles to confirme the Word? Haue we not Diuels, and damned

damm'd Atheists to oppose, and
contemne the Word at this day?
Are there not such of whom it may
be said, as of *Elmas* the Sorcerer;
That they are full of all subtilty, and
all mischiefe, children of the Diuell,
enemies of all righteousness, which
cease not to pervert the right wayes of
God?

ACT. 13. 10.

Are not Ministers at this day as
Fathers to beget? Mothers to tra-
uaile-with, and bring forth? Nurses
to nourish? Watchmen to warne?
Souldiers to fight for? and Stewards
to giue every man his portion of
meate in due season? Yea, is not one
Minister sometimes a Father, a Mo-
ther, a Nurse, a Watchman, a Soul-
dier, and a Steward at one and the
same instant; and doth not all this
require great power?

Are there not blinde men at this
day that want sight? lame that want
strength?

strength? Lepers that need clensing? sicke that want health? strayers that must be sought out? such as are fallen, to be raised vp? dumbe, deafe, and dead men, to be made to speak, heare, and come out of their graues? And doe not such workes require great power? If it were but to make a man that is dumbe, deafe, and blinde, to vnderstand, it were a matter of great difficulty, and requires great power; but to raise vp a dead man, that hath long slept the sleepe of death, will any cold dreamer awake such a sleeper? No verily: It must be such whose Ministry is attended with power.

And that there is required wonderfull power at this day, consider further, that wee have not onely dead men to raise, blinde men to make to see, wounded to heale, sicke to recouer, imprisoned to set free, strayers

strayers to seeke out, lambes to tender, sheepe to feede, babes to whom wee giue milke, and stronger to whom strong meate is belonging : but we haue Sorcerers to withstand, Beares and Lyons to combate with; Philistines to whom wee must goe, sonnes of *Anake* to conquer : yea, moreouer wee may haue *Ahabs* to speake vnto : *Nebuchadnezzars* to resist : *Hamans* to contend with : *Herods* to reprove. We may haue *Pharaohs* to march after vs : *Zedekiahs* to disgrace vs publikely : *Sanballats* to oppose, and mocke vs : *Iudasses* to betray vs : *Demasses* to forsake vs : *Halting* people to comber vs : *Alexanders* to withstand our words : *Corahs* to raise forces against vs : *Scribes* and *Pharises* to entrap vs : *High Priests* to scorne vs : *Pilates* to condemne vs : *Multitudes* to slander vs, and the truth we teach : And if
it

Wicliffe.Huffe.**Luther.*

Ezelef. 12.

11.

Hofea 6.5.

Ier. 23. 29.

Pfal. 45. 5.

Heb. 4. 12.

it should so come to passe, as it hath befallen our * brethren, is not here still a worke of great power? should we shrink in such straits? Adde hereunto that the Word is the same for euer: yea, the words of God are as nayles, which being well driuen, doe hold with power; as goades to prouoke and stirre vp: axes to hew and square; as fire to burne and torment: as an hammer to breake the rockes; as arrowes that wound; a sword that diuides: yea, a sharpe sword with two edges, to diuide betweene the soule and the spirit, the ioynts and the marrow: And so the Word is at this day, quicke and powerfull.

So that you now see that obiection answered: namely, it is affirmed; That Preaching is alwayes powerfull, whether wee respect Gods power, vnchangeable: Christs promise,

promise, of the assistance of all power in heauen and in earth; the powerfull worke of the Ministry, in respect of their charge, or the power of the word it selfe, that cannot be abated: yea, that by how much the elder the world waxeth, and the riper in sinne, and by how much the more all miracles are granted to be now ceased, by so much the more power must of necessity appeare, *seeing Gods power is manifest in the greatest weakenesse*: And where sinne most abounds, Gods grace in powerfull Preaching, aboundeth much more in such as are called.

1 Cor. 13.

Now some may demand what are the effects of powerfull Preaching, and how may they be discerned?

Quest.

For answere hereunto: know, that the powerfull effects of Preaching are manifold: and they may be considered,

Answere.

C

1. Either

1. Either Generally :

1. Or Particularly.

If wee consider them Generally, they may be these, or such like :

1
Spreading.

Ezech. 17.
22. 23.

Mat. 13. 30
31.

Act. 19. 16.

Verse 14.

1. First, a growing or *spreading* power: as may appeare by some similitudes to which it is compared, as that of *Ezechiel*, where he expresseth it by a tender *twig*, cut off from the high Cedar, and planted on an high and eminent mountaine, which bringeth forth boughes, and beares fruit, and becomes a goodly Cedar, that vnder it may dwell all fowle of euery wing, euen in the shadow of it. Or that where the Lord Iesus compares it to a *graine of Mustard-seede*, which is the least of all seeds, and yet being sown, groweth vp, and becommeth a tree. And it is expressly said of the Word, that it grew powerfully in the Apostles dayes: So in this Chapter, the same
of

of Christs Preaching was spread abroad, throughout all the Region round about. And the Apostle *Paul* tels vs, that it was in his time spread ouer all the world, and so you haue the growing, increasing, or spreading power of the word.

Col. 1. 6.

Secondly, the word powerfully Preached hath a *drawing* power. And it may be well said of powerfull Preachers, they draw more after them with their tongues, then *Hercules* could driue before him with his club: It will draw all men to it, we may see it, in the power and efficacie of *John* Baptists word: who knew nothing, but the Doctrine, and Baptisme of Repentance: Yet all the Regions flocked after him, and came to his Preaching. And when his Disciples told him that all men came to Christ, as they had formerly to him: he answereth, *that*

²
Draw-
ing.

Mat. 3. 5. 7.

Ioh. 3. 26.

Ioh. 12. 31.

Verse 42.

Ioh. 6. 14
22. 24. 25.3
Search-
ing.Heb. 4. 12.
13.

a man can receiue nothing except it be giuen him from aboue: As if he should haue said: Christ hath this power of drawing men after him, from aboue: and saith further, that the power of Christ in that thing must increase, and his power decrease: and addeth yet further, that therein is his ioy fulfilled. And in this Chapter is this confirmed by that, when Christ went into a desert place, all the people were drawne thither also: yea, his word was so powerfull, that it drew them by multitudes, ouer Sea, vnto him: so that they would haue made him a King, for the word hath a drawing power.

Thirdly, the Word powerfully preached, hath a *searching* power: it can enter into the discerning of the inward parts. It discerneth the secret thoughts, and intents of the heart; *All things are open and naked*

The power of Preaching.

21

to the eyes of it. It findes out mens purposes, layes open their most secret intents, yea, reueales the very depths of Sathan: It can goe into heauen, and shew vs what treasures are there in store, it can dig into hell, and discouer the torments, prepared for impenitent and rebellious persons; and so you haue the searching power.

Fourthly, it hath a *deuiding* power: by which it seuers one thing from another. It pierceth euen to the deuiding asunder of the soule, and the spirit, and the ioynts, and the marrow. See this also where the Lord saith in this regard: I am not come to send peace but a sword. I am come to deuide betweene the Father, and the Sonne, the Daughter, and the Mother: the Daughter in law, and the Mother in law. As it is expresse in so many words, by

1 Cor. 14.
25.

4
Deuiding

Heb. 4. 12.

Mat. 10. 34
35.

C 3

another

Luke 11.

35

another Euangelist thus. Suppose ye that I am come to send peace on the earth. I tell you nay, but rather deuision: for from henceforth there shall be five, in one house, deuided, three against two, and two against three. The Father shall be deuided against the Sonne, and the Sonne against the Father, the Mother against the Daughter, and the Daughter against the Mother, the Mother in law, against her Daughter in law, and the Daughter in law against her Mother in law. Yea, this word deuides between cleane and vncleane; holy and prophane; such as sweare, and such as feare an oath; betweene righteousnessse, and vnrighteousnesse; light, and darkenesse: true worship and Idolatry; betweene Christ and Antichrist. So that the word hath a deuiding power.

To these may be added, the *pre-
uailing*

ailing power of the word, in that it beareth downe all opposition. It will roote out, and throw downe; destroy and consume: it will build, and plant. It will cast out foule spirits, and conuict Conuersers, and make them bring forth their Bookes of curious arts, and burne them euen to the value of many thousand pieces of siluer. So mightily will it grow, and preuaile where it is truly taught.

By these then, before we goe further, euen by these generall powers or effects of the word, may Ministers examine the truth of their Ministry; euen at this day: Doth the word in thy mouth spreade it selfe into all the borders of the congregation? doth it enforce people, at least to talke of thee by the walles? doth it draw them to Church, and gaine attention from them? Dost thou

5
Preuai-
ling.

Act. 19. 19.
20.

1 *Ise.*

perceiue that it searcheth their hearts, and layeth open their secret practises, or doth it set them at ods, and make a separation between the godly, and vngodly; the righteous, and the wicked; the religious, and prophane? and doth it preuaile mightily, in the restraining of the rebellious, and reforming the disorderly? Dost thou finde all these, or any of these? then maist thou conclude with comfort, that Gods power doth attend thy preaching: and such people as see these effects, may say that God is present in such Preachers, of a truth.

2 Vse.

By this such are iustly reprehended, as doe stumble at these, and such like of all other Preaching, they like that worst, which spreads it selfe abroad; drawes people after it, gaines attention, searcheth out the very secret thoughts of the heart, and makes

makes a separation where it comes ;
preuailing mightily in the conui-
cting of some, the conuerting of o-
thers, the comforting of the godly,
the discovery of the hypocrite, and
prophane person. They cry downe
such Preachers, and set themselues
against such Preaching with all their
power : but this will appeare more
plainely, when we come to the par-
ticular powers of the Word.

Let this then stirre vp all Gods
people to thankfulnessse, where such
a powerfull Ministry is enioyed.
Doe you perceiue that your Mini-
sters fame is spread farre and neere ?
doe the people of his Parish come to
him, and flocke to his Ministry ?
Doe you find that his word comes
home, and entreth into your bo-
somes, diueth into your hearts and
consciencs, discovereth all your se-
cret practises, and preuaileth more
and

3 *Ps.*

and more in these things? breake forth into the praises of God, and returne due thanks to his Maiesty, for his great mercy, in affording such a Ministry, as hath so powerfull effects: Such a Ministry is vn-doubtedly of God. *For Christs Word is with power.*

To come more particularly to shew the powers of the Word; we may consider it, as it is common both to the Elect and reprobate, and as it may be peculiar to either of them.

The common powers which worke both in the Elect, and reprobate, are these:

1
Conuincing.

First, a conuincing power; when men are not onely made to see a difference betweene truth and error: but also conuicted in their consciences, that truth is truth, and error is error. This power in preaching, hath

hath footing on a direct promise, to all such as preach by the holy Spirit. They shall convince the World of sinne, of righteousness, and of iudgement. So *Apollos* a man mighty in the holy Scriptures, did powerfully preuaile to the conviction of the gaine-saying Iewes; and that publikely shewing them that Iesus was Christ. So it is written; That if all Prophecie, that is, speake the Word plainly with power: If an vnlearned man, or an vnbeleuer be present, he is conuincd by such powerfull preaching.

Secondly, powerfull preaching, hath a terrifying power. As when *Herod* heard onely of the birth of Christ, he was terrified, and all *Hierusalem* with him. And wicked *Felix* hearing a powerfull Preacher onely reason in his presence of righteousness, temperance, and iudgement

Ioh. 16. 8.

Acts 18. 28

1 Cor. 14. 24.

2
Terrifying.

Mat. 2. 1. 2.

Acts 24. 25

Isai 66. 2.

Hab. 3. 16.

Heb. 11. 31.

3
*Hum-
bling.*

ment to come; he trembled. And to such hath God respect, especially as tremble at his Word: so that the word powerfully preached, workes trembling in both Elect, and reprobate. For so *Habacuck* saith; I heard, and my belly trembled, my lippes quivered at the voyce, and yet hee was an holy Prophet: and *Moses* himselfe at the promulgation of the Law, was constrained to say; *I exceedingly feare, and quake.*

Thirdly, the Word powerfully preached, hath an humbling power, both in elect and reprobate: as wee perceiue in that place before alleaged, for the conuicting power, that such vnlearned and vnbeleeuing as heare such preaching, fall downe on their faces, and worship God, and acknowledge that God is present in such Preachers of a truth. And such power was in *Christs* preaching in the dayes

dayes of his flesh, that it humbled many, euen Diuels, and wicked persons, as well as others: that they came running, and kneeling downe, yea, falling downe and confessing, that he was the Sonne of God, and a good man. *Ahab* also humbled himselfe for a little season: And *Cain* was humbled by the power of this word, though *Ahab* too little, and *Caine* over-much.

Fourthly, the word powerfully Preached, hath a *restraining* power. It keepes the reprobate as the elect from breaking out into foule enormities, & doth restrayne them from grosse sinnes, as in the presence of *Moses*, the people were restrayned from Idolatrie: which in his absence, they committed with an high hand. And wee reade of a King of *Judah*, euen *Ioash*, whose heart was not right, yet did hee that which
was

Mat. 8. 29.

Mar. 1. 14.

Mar. 10. 17.
18.

1 King. 21.
24.

Gen. 4. 14.

4
Restray-
ning..

Exo. 32. 1.
2.3

2 Chro. 24.
2.

was right in Gods fight, all the daies of *Iehoiada* the Priest. And experience doth teach vs, that where the word is most zealously pressed, and powerfully vrged, such places are farre more free from open impieties, then other places where it is not so.

⁵
Refor-
ming.
Ioh. 6. 66.

Mar. 6. 10.

Furthermore, the word hath a *reforming* power; in both elect, and reprobates. As may appeare in those beleeuers, that went backe from Christ: and especially of *Herod*, that wicked man, of whom we read, that he feared *Iohn* the Baptist, knowing that he was a iust, and an holy man, and obserued him, and when hee heard, hee did many things, and heard him gladly.

⁶
Astoni-
shing.

Add to these, that the word hath an *astomishing* power: by which it stupifies, and doth amaze, as well the reprobate, as the elect: as wee see

The power of Preaching.

31

see in *Simon Magus*, of whom wee reade, that hee beleeued, and when he was baptized, continued with *Philip*, and wondered. And we reade also of the Preaching of Christ, that the hearers were astonished at his doctrine, for hee taught as one that had power, and not as the Scribes.

Act. 13. 8.

Mark. 7. 21
22.

Also the word powerfully Preached, is *delightfull*, as well to the wicked, as the godly: that it is delightfull to the godly, is without question, it is the very ioy and reioycing of their hearts: sweeter to them then hony, and the hony-combe; but to the very wicked, *Ezechiel* tels vs, that such whose hearts doe still goe after their couetousnesse, yet his word was as pleasant to them as a louely song, of one that hath a pleasant voyce, and can play well on an instrument. And of *Herod* wee reade that hee heard *John* gladly :

7
*Delight-
ing.*

Ier. 15. 16.

Psal. 19. 10.

Ezech. 33.
32.

Mar. 6. 20.

Mat. 13. 10.
21.

gladly: Also we see it in that Parable of the stony ground; the application whereof is to reprobate hearers, that yet receive the word with ioy.

Wc.

By these common powers of the word, we may perceiue how farre reprobates may goe in hearing, and what effects it worketh, even in the damned, as in the saued: they may be conuicted, terrified, humbled in some measure, restrained, reformed, and delighted by the power of the word: so that such as can goe no further, haue not set one foote in conuersion beyond a very reprobate: How manifestly wretched then are all such as neuer yet felt these powers in themselves, but that these may also be scene, let vs come to the peculiar powers of the word, in elect and reprobate.

And first of the powers of the
word

word Preached in the reprobate hearer, and they are either senceible, or insenceible :

Insenceible

The insenceible powers of the word Preached, in reprobates, is : that *hardening* power of the word, whereby their hearts are hardened, and their very consciences seared, as with an hot Iron: that whereas they had at first hearing, some sence, they become by often conuiction, altogether sencelesse : Of this power, God speaketh to *Isaiah*, whose mission seemeth to be chiefly to that end, as it appeareth where we reade it written, that God saith vnto him, *goe tell this people*, heare yee indeed, but vnderstand not : and see yee indeed, but perceiue not ? Make the heart of this people fat ; and make their eares heavy , and shut their eyes. This the holy Apostle *Paul* applyeth to the vnbeleeuing Iewes,

Hardning

1. Tim. 4. 2 .

Isa. 6. 9. 10.

D

where

Act. 28. 25;
26. 27.

where he saith; Well spake the holy Ghost, by *Esayas* the Prophet, vnto our Fathers, saying, Goe vnto this people and say; hearing you shall heare, and shall not vnderstand; and seeing, you shall see; and shall not perceiue: For the heart of this people is waxed grosse. And the same *Paul* tels vs of some that are past feeling.

Eph. 4. 19.

2
Destroy-
ing.

Another power of the word, which is also insensible, may be that *destroying* power: whereby the wicked are not onely more and more hardened, but haue all the faculties of the soule peruered, and by degrees destroyed. And that the word hath such a destroying power, appeareth where it is called, the sauour of death vnto death. And *Ieremies* mission gaue him power to destroy and throw downe, as well as to build and plant. And the Apostle

2 Cor. 2. 16

Ier. 1. 10.

Paul

The power of Preaching.

35

Paul tels the *Corinthians*, or the elect at *Corinth*, that hee vsed his power toward them to edification, and not to destruction: so that the word Preached, hath a destroying power.

2 Cor. 10. 8
& 13. 10.

The *sencible* powers of the word, in the very reprobate, are either that tormenting power, or else that binding power.

Sencible.

And that such a *scorbing* or tormenting, or cutting power of the word, is sencibly apprehended by reprobates, we may perceiue in *Ahab*, who in that respect, called *Eliab* the troubler of *Israel*, and hated *Micaiah*, another powerfull Preacher, for that hee vexed or tormented him, neuer Preaching good vnto him, but euill. And in *Fælix*, who was so vexed by *Pauls* reasoning, that hee sent him away And the Iewes who being conuicted, were cut at the heart by the Preaching

1
Scorch-
ing.

1 King. 18.
17. & 21. 20.
& 22. 8.

Act. 24. 25.

Act. 7. 54.
57.

D 2

of

of *Steenen*, and gnashed vpon him with their teeth: and stopping their eares, ranne vpon him, as they did on his Master, as hath beene shewed out of this Chapter: And therefore it is compared to fire which scorcheth men with great heate, and causeth them to discover themselves by blasphemies.

Verse 18.

29.

Reu. 16. 8.

9.

2

Binding.

Mat. 21. 13.

Another sensible power of the Word, is that *binding* power, by which wicked reprobates doe see themselves bound hand and foote, and cast out of the Church, and Gods protection; that is, doe perceiue that they are seuered from the godly, and shut out of the inheritance of the Saints in light: and doe also perceiue that they haue no power any more to moue a foote towards that way, or an hand to that excellent worke. And this is done by the power of the holy spirit in the

Ioh. 10. 23.

the word Preached.

By this we learne, not to thinke it strange though some hearers waxe worse & worse, & become more hard-hearted, and lesse senceible, either of mercies or iudgements, euen where the word is powerfully Preached; yea, become not onely benumbed, that they euen fall asleepe ordinarily at the Preaching of the same; but also (to such as vnderstand) become apparantly more ignorant and sortish, more peruerse, and peeuish: yea, are euen consumed as it were to nothing by the Preaching thereof; that whereas they haue seemed to be pleased with a Sermon, and haue done some things gladly, and forborne other things which the word forbids: yea, beene much humbled with a kinde of trembling, and astonishment at the conuiction of their consciences, now they are not

1/2.

1 Thef. 2. 8.

stirred at all, nor delighted, nor yet at all doe admire it, but count it as a common thing, and by how much the more powerfull it is, by so much lesse doe they regard it: yea, by so much more neglect it, & contemne it. Nor yet may wee wonder that they are filled with wrath, and rage at the Preachers of it: seeing they doe plainely see themselves sensibly bound, as it were hand and foote, and cast out amongst dogges, and swine: and also continually scorched, and vexed by the heate, and frequency of such powerfull preaching. No wonder then if they cry downe such Preaching, and get to themselves heapes of teachers, that if one pricke, another may please: You haue seene clearely, such are the powers of the word truly taught, that it tormenteth, bindeth, hardneth; yea, destroyeth and consumeth the very

2 Tim. 4. 3.

4.

very reprobates : and there is no other effect to be looked for in any such, but these, to be trembled at in the naming of them.

Come wee now to the powers of the word Preached, in the very Elect, those that are peculiar to them in a speciall manner ; and let vs take them either as they are manifested in their conuersion, or confirmation.

And first in their *conuerting*: and they are either that opening, pricking, brusing, or that turning power of the word : and first of that opening power.

First, the word hath an *opening* power, whereby it doth not onely open the eyes of the Elect, as it may of the reprobate, as *Balaams* eyes were opened : but in a more cleare manner, are they made to see the myseries of godlinesse, then any

*Conuer-
ting po-
wer.*

I
Opening.

Numb. 24.
16.

Reuel. 3.
18.

reprobate, and to this end their hearts are opened with *Lidia*, that they not onely vnderstand, but affect what they vnderstand: and in this sence it may be called the *key* of *Dauid*, that openeth, and no man shutteth: that is, that so openeth that it can neuer be shut or closed any more; and this is proper to the Elect.

2
Pricking. Secondly, the word Preached, hath a *pricking* power: by which it doth not onely somewhat trouble, but throughly wound the very heart of Gods people, as were those Conuerts to whom *Peter* Preached, they were pricked in their hearts: therefore is it in this respect, compared euen to sharpe arrowes, as hath beene shewed; it pierceth into the very soules of poore sinners, and makes them sensible of their transgression, and this is also proper to

The power of Preaching.

41

to the Elect.

Thirdly, the Word powerfully preached, hath the power of bruising, yea, of breaking to pieces the very Elect, as *Jeremiah* tels vs, where hee compares it to an hammer, that breaketh rockes. So it breaketh their hard and stony hearts, and maketh them not onely seeme nothing in their owne eyes, but also maketh them the more capable of the new worke of regeneration, as *Ezechiel* speakes, where God saith by him; I will take out your stony hearts, and giue you hearts of flesh.

This is that renting of the heart, which God requireth: and that broken heart, that he will not despise.

Lastly, the Word preached, hath also a turning power, by which it changeth mens mindes, and also altereth their affections. So it was said of *John* the Baptist, that hee should
goe

3
Bruising.

Ier. 23. 19.

Ezech. 11.
19.

Ioe! 2. 13.

Psal. 51. 17

1
Turning.

Luke 1.17.

Psal. 19. 7.)

1 Theſ. 1.
5. 9.

Acts 26. 18

goe before Christ, in the Spirit, and power of *Elias*, to turne the hearts of the Fathers to the Children, and the disobedient to the wisdom of the iust. So we reade, that it is one property of the Doctrine of God, to conuert the soule. And this power, the holy Apostle *Paul* speakes of to the *Theſſalonians*, where he saith; Our Gospell came not vn- to you in word onely, but also in power: in that it turned them from Idols to serue the liuing and true God. And this was the end of his sending, not onely to open mens eyes, but to turne them from darke- nesse to light, from the power of Sa- than to God: And so you haue the opening, pricking, bruising, and tur- ning power of the Word, which ap- pertaine to the conuerting of the Elect, and so may be said to be pro- per to them onely.

It this be so, that such powers of the Word are in the Elect onely, then hereby such as are desirous to know their election to be of God, may try themselves by these: Hath the Word preached opened thine eyes? yea, thine heart? and hast thou felt a pricking power in thy soule, for sinne? hath thine heart been, not onely pricked, but bruised? yea, broken so, that thou art come to a self-deniall? yea, to find thy selfe nothing? and art thou turned, and altogether changed, by the power of Preaching? Canst thou truly say; thou seelt, and vnderstandest the misery of thy sinfull nature? and art grieved at the heart for sinne? and doest finde, that by sinne thou art euen become of no account, and that deservedly with God? and dost thou finde thy heart quite turned, by a detestation of thy former euill way,

way, and a vehement care of drawing neere to God, and being reconciled to his Maieſty? by theſe thou mayeſt bee able to conclude with comfort, that thou art in the true way to eternall life, and without doubt ordained to euerlaſting happineſſe. And that thou mayeſt be yet further aſſured, we will proceede to the power of the Word, in confirming ſuch as are thus turned to God.

*Confirming
power.*

Healing.

*Pla 107.
20.*

The ſame Word that thus converteth, doth alſo confirme the converted; and that by theſe powerfull effects which follow.

Fiſt, the Word as it woundeth, ſo it healeth; it hath an healing power, as the Plalmiſt witneſſeth, where we reade of ſuch as are ſpiritually ſicke with the conſcience of ſinne; God ſent his Word, and healed

led them. And Christ proclaimeth it in this Chapter, that his Word hath an healing power; where applying the Prophecie of *Esayas* to himselfe, he saith; He is sent to heale the broken in heart: which the Prophet calles binde vp. So that the Word powerfully preached, is that good Samaritan, which bindes vp the wounds of that sin-wounded Traueller; and the onely Balme of *Gilead*, that healing medicine, whereby health is restored to the sicke soule.

Let Gods people learne hence, where to haue recourse for health: The Word is onely able to wound and heale; here are the leaues of that Tree to be gathered, which serue for the healing of the Nations. If any be then wounded by the Word, let not that driue them from it, but rather draw them to it; if euer they will

Ver. 18. 23.

Isa 61. 6.

Luke 10. 30.

1 *Yse.*

Reu. 12. 2.

will haue health, here, and no where else may they expect it; and it may be an argument of the truth of election, if the Word haue healed, as well as wounded thee: or if at least thou seeke health at the Word preached.

²
Loosing.

Luke 13.
12. 16.

Isa 61. 1.

Secondly, the Word hath also the power of losing, or setting free, such as are turned to God; that whereas before they haue liued in thraldome and bondage, now are they partakers of the glorious liberty of the sonnes of God: yea, neuer did Christs word more manifestly free that daughter of *Abraham*, (whom Satan had bound eightene yeeres, that shee could not lift vp her selfe) from that diuellish bond; then such as are Gods, are free, and set at liberty by the word preached, to runne the wayes of Gods Commandments. Wee may see it in that Prophetic

phesie of *Eſayas*, which our Saviour applyeth to this end, in this Chapter; where we reade, that he is ſent to preach deliuerance to the captiues, and to ſet at liberty ſuch as are bruised: yea, to preach the yeere of Iubilee, or the acceptable yeere of the Lord. So is this power promiſed to all faithfull Preachers, in theſe words; Whatſoeuer you looſe on earth, ſhal be looſed in heauen: And whoſoeuers ſinnes you remit, they are remitted. Th s our Lord alſo at another time affirmed, where hee ſaith; If you continue in my Word, then are you my Diſciples indeed: and you ſhall know the truth, and the truth ſhall make you free.

By this all may be able further to bee confirmed in the truth of their election; if they hauing beene by Nature ſinnes vaffals, and in bondage thereunto, led captiue by the

Verſe 18.

Verſe 19.

Mat. 16. 19
& 18. 18.

Ioh. 20. 23.

Ioh. 8. 31.
32.

Verſe.

Ioh. 8. 33.
34.

1 Cor. 3.
17.

the Diuell at his owne will, and by the vertue and powerfull efficacy of the Word, are now losed, and set at liberty, not onely to stand vp-right, but to walke, and to run the wayes of Gods Commandements. Try thy selfe then, art thou such a free man? Where the Spirit is, there is this liberty, saith the Apostle *Paul*. Art thou then set at liberty? by what publike Sermon, or Sermons? or by what priuate application of the promises to thy soule? when, or since what time hast thou perceiued the striking off of thy chaines, the opening of the prison doore, and yron garte of thy sinnes, that thou mightest be admitted to the fellowship of the Saints? The Word powerfully preached, doth heale, as well as wound; and loose the Elect, as binde the reprobate. And so much also for the power of loosing, which is also proper

proper to Gods chosen people.

Thirdly, the word powerfully Preached doth warme, yea, heate the cold hearts of poore humbled sinners, and in this sence it is compared to fire, as *David* speakes of it, where hee saith, His heart was hot within him, and while hee was musing how to be silent (in the presence of the wicked) the fire burned. And *Jeremy* resolving also vpon silence, tels vs that this word was in his heart as a burning fire, shut vp in his bones: in somuch that he was weary with forbearing, and could not stay: And the Disciples that had Christs company in their way to *Emmaus*, say of his conference: Did not our hearts burne within vs while he talked with vs by the way? and this is that which the spirit findeth absent in that Church of *Laodicea*. Where it wisbeth that they

E

were

3

Heating.

Psal. 39. 3.

Icr. 10. 9.

Luke 24.

31.

Reuel. 3.

15. 19

were either hot or cold : and commands them to be zealous, that is, to be hot and fervent.

Vfe.

Eph. 2. 1.

By this also may wee be further confirmed in the truth of our Election; if the word hath warmed, or doth heate vs : We are cold all by nature, as being dead in sinnes and trespasses : and so benumbed with cold, and even frozen in the dirt of wickednesse, if this word haue thawed vs, and so also warmed our hearts, and doth still heate vs, that we can feelingly say, we are heated; yea, our hearts burne within vs, in prayer, holy conference, and in the Preaching of the word : and that the heate of it is so great, that it even wasteth vs in the loue of God, zeale for his glory, and the loue of Gods Church, and of all men; yea, so great is this heate, that the many waters of discouragements, nor floud:

Cant. 8. 6. 7

flouds of opposition; yea, our owne rash resolutions cannot quench it, but it flasheth out now and then, and will not be extinguished: this is a notable confirmation of the excellency of our estate, and that wee are vndoubtedly Gods Elect and chosen ones, seeing this is a power peculiar and properly belonging vnto them.

Fourthly, the word powerfully Preached, hath a *comforting* power, in Gods Elect. It is their comforter in all their troubles: this is that which wipeth all teares from their eyes: and by which they are dandled vpon the knees of Gods loue. So wee reade, that the Statutes of the Lord are right, reioycing the heart; yea, this word to *Jeremy*, was his onely ioy. It was *Davids* comfort in affliction: yea, hee reioyced as much in Gods word, as in all man-

4
Comforting.

Isai. 66. 11.

12.

Psal. 119. 8.

Ier. 15. 16.

Psal. 119.

14. 50

ner of riches : It was sweeter to his mouth then hony , and the hony-combe.

Vfe.

This comfort of the word may be also a notable meanes of confirmation to such as are turned to God. Let mee say vnto such , what is it that delights you ? Is it the free promises of the Gospell ? doth the word not onely ioy you in the hearing, and in time of prosperitie ? but also cheare you in suffering, and in the greatest trouble and aduersity ? Is it the word which as a Mother doth dandle thee, as a childe on the knees of sound comfort , and wipe away all teares from thine eyes ? be assured that thou art also one of Gods Elect, a redeemed one : If his powerfull word that hath made thee truely sorrowfull, doth also restore sound comforts vnto thee.

Besides these, the powerfull word
doth

The power of Preaching.

53

doth also discover its power in Gods Elect by *killing* them; yea, striking them vnder the fifth rib of their sinnes. The word will strike the man of sinne through the forehead, as *Dauid* smote *Goliath* with a stone from his sling: yea, it will make sinne fall groueling to the earth, and cut off the very head of it. It will cut it at the heart, and naile it to the very Crosse of Christ: as it is written; They that are Christs, haue crucified the flesh with the affections and lusts. It mortifies such as are Gods Elect in that manner, that they can say, They are dead, and, I liue no more. They that were dead in sinne, are dead to sinne by the power of this word where it is effectually Preached to the Elect.

Try wee our selues also by this, doe we finde the word so powerfully preuailing, that it hath slaine vs,

5
Killing.

Gal. 5. 24.

Col. 3. 3. 4.

Gal. 2. 19. 20

Use.

1 Ioh. 3. 8.

Luke 11.

Col. 3. 4.

6
*Quick-
ning.*

Ioh. 5. 24.

25.

Isai. 55. 3.

and crucified our flesh with the affections and lusts? hath it destroyed the strongholds of sinne, and all the workes of the Diuell in vs? hath it bound the strong man and cast him out? and doth it daily, and e-very time wee heare, mortifie the deedes of the flesh, our earthly members? by this we may also conclude, that it is profitable to vs; and that we are Gods Elect, by this power which is peculiar to Gods people.

Addē to these, that *quickning* power of the word Preached, whereby it doth reviuē, and put not onely heate, but life into such as heare it. Of this speaketh the Lord of life, where he saith; The dead shall heare the voyce of the Sonne of God, and such as heare shall live. And the Prophet *Esayas*, Heare, and your soules shall live. And how were the
Ephe-

Ephesians quickened? who before were dead in trespasses and finnes: but by the Preaching of the Gospel, this powerfull word?

*Eph. 2. 1.
& 1. 13.*

How farre off then are such from any assurance of their election to be of God, who know not what belongs to this life? They are sensible of the life of the body, but this life, it is to them a strange thing, this word, *The iust shall live by faith*; is a Mystery of Mysteries, a darke and obscure riddle: and therefore it may much confirme, and addē to the comfort of Gods people, when they can truly say, that they now live; it is by the faith of the Sonne of God, who loved them, and gave himselfe for them. Art thou now quickned? since when hast thou felt this reuiuing? Thou wert once dead: If thou beest now alive, thou must be bolde to conclude, that

Wt.

thou art ordained to life; seeing thou hast the beginnings of it already: and so much also for the power of quickening.

7

Renewing

Last of all, the Word hath a renewing power: It doth not onely heale, loose, reuive, heate, and comfort the soules of the Elect, but they are renewed by it; their health, freedom, life, heate, and comforts, are increased daily more and more, they goe on from strength to strength, and are daily renewed in the image of their mindes: they renew their strength, as the Eagles; they are daily edified, and built vp in their most holy faith. And this is done by their purging, through the washing of water by the Word, and by the wholesome clothing, and feeding, the word affords. What shall I more say? the time would faile me, to speak of all the powers of the word.

If

Psal. 84. 7.

Isa 40. 31.

2 Cor. 13.

10.

Iude verse

30

1 Pet. 2. 3.

If the Word hath this renewing power? by this also may Gods people try, and examine themselves; doth the Word preached renew thy strength? is it by that thou encreasest in holinesse and righteousnesse? dost thou finde a growth, and going on? yea, an ability to runne without wearinesse, and to walke without fainting? This may be to thy soule an euident signe, that thou art ordained to eternall life.

Use.

You see that the Word powerfully preached, is effectuell in one kinde or other, to such as heare it; and you haue also heard the powerfull effects of the same, of both kindes, in the Elect and reprobate. Know then for conclusion, that if we that are Preachers, perceine not the manifest effects of the powerfull Word in your conuersion, and confirmation.

Application.

firmation; you are in danger to feele its power, to your destruction and condemnation: It will be either the fauour of life, or of death, to all that heare it. Labour then to let it haue its effect, in the fauing of your foules: suffer the words of exhortation, though they pricke, and wound, and kill, and worke sorrow in your foules; yet they will heale, and reuiue, and glad the hearts of all that submit therewnto: yea, this is that meanes which God hath left, as the chiefe meanes, for the fauing of such as are ordained to life, the word shall be powerfull to conuert, and establiſh, and build them all vp in their moſt holy Faith; yea, to preſent them blameleſſe before the preſence of Gods glory with exceeding ioy.

Beware then of contending againſt it: It is hard kicking againſt the
the

the prickes, dangerous stumbling
at this stone, fearefull falling on this
rocke; Men may rage at, and perfe-
cute such powerfull Preachers, but
the word in their mouthes, is like
fire, to consume all that dare touch
them for hurt. Now therefore con-
temne it not, lest your hearts be har-
dened, and your consciences seared,
by the power thereof; lest you be
more & more tormented by it, and
at length bound hand and foot, and
deliuered ouer to Satan: yea, cast
into vtter darkenesse, there shall be
weeping and gnashing of teeth.

I desire to vse that power I haue
receiued to your conuersion, and
edification, and not to destruction.
Let the Word then pricke you, that
it may promote you; let it launce
you, that it may loose you; let it kill
you, that it may quicken you; let it
bruiſe you, that it may binde you

vp;

Rom. II. 5

Ier. 5. 14

vp; let it terrifie you, that it may turne you from all impiety; let it worke senciably vpon you for your sauing, that it worke not insenciably for your damning. Which GOD grant, and for which I will bow my knees, vnto that most powerfull God, that hee will grant you according to the riches of his grace, the power of turning from darknesse to light, and from the power of Satan to himselfe, that you may receiue the forgiveness of sinnes, and inheritance amongst them that are sanctified, by faith in Christ Iesus; and that all such as are already translated from death to life, and from the power of darknesse, into the Kingdome of Christ Iesus, may be daily built vp, and be more and more renewed, in the image of their mindes, and become more conformable

The power of Preaching.

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formable to Christ their glory:
and that euen for Iesus Christs
sake. *Amen.*

*Let vs now returne thanks to our
God, and pray for a blessing up-
on what we haue heard, &c.*

FINIS.

